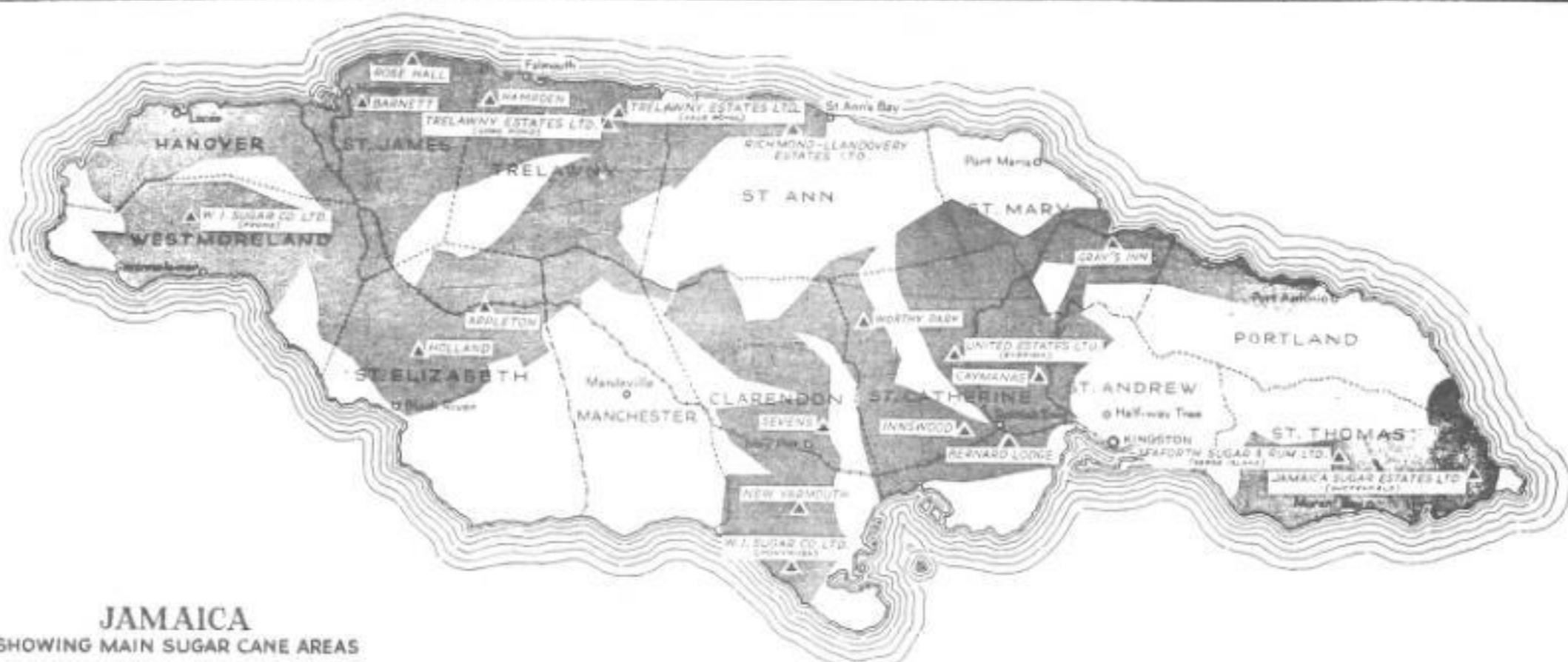




JAMAICA
SHOWING MAIN SUGAR CANE AREAS

WHILE SUGAR IS BURNING

The Daily Gleaner

APPOINTMENTS TO ST. CATHERINE COMMITTEES
PNP Councillors walk out

Protesting 'man
representat
political man
The Jamaica Labour Party
M.P. countered with such
words as "You are a mad man
"go on you are worthless
nigger".

In naming St. James PC committee
**PNP ACCUSED OF
VICTIMIZATION**

Parliament
prorogued
Eleven citizens
sworn-in as
'Specials'

Additions to
Shadow Cabinet
Appointments to K.S.C. Committees...

**JLP Councillors
walk out P.N.P.**

No notice to members,
meeting adjourned
SERVICE OF THANKSGIVING
EDICATION
Cathedral
31st APRIL AT 4 P.M.

MONNYMUSK THREATENS THE PEOPLE

As has happened since the first white man forced himself on this island, sugar has spoken and Jamaica has trembled.

WHITE POWER

Last week Monnymusk claimed that the foreign white shareholders of Tate & Lyle have earned no dividends in the past four years and because of this, Monnymusk may have to close at the end of crop year.

So powerless is Government that they cannot even question the figures the white boss gives us. ABENG must ask though, whether it is really true that WISCO is operating at a loss. The Mordecai Report suggests not, but we can't know because Jamaicans have no real say in what these men do with their books.

What we do know is that a few men, sitting in a London Boardroom, have taken a decision that until they can squeeze more out of us, the people of Vere must face starvation. Who elected these white men to have power of life and death over our people?

LIE EXPOSED

A few years ago WISCO established a Jamaican Board of Directors to try to fool us that decisions would be taken in Jamaica. The latest decision has exposed the lie. It was taken at the Annual meeting of shareholders in London to which the 'Managing Director', Paul Bovell, was summoned "for consultations". Bovell is really a clerk who carries out the orders of his bosses in England. Just like the local 'managers' of Bernard Lodge Estate, the bauxite companies and the very Government of Jamaica, he takes his orders from bosses in America, Canada and Britain whom we never even see.

RANSOM MONEY

This week the real ministers of agriculture, the WISCO Board and its foreign masters, set out their conditions to the Jamaican people for keeping Monnymusk alive. They are:

1. Rocky Point must be mechanised.
2. Jamaican consumers must pay more.
3. "New thinking must be introduced". (Since Shearer is in charge of the old thinking, the implication seems to be that Shearer must go; but that is our problem. These white men cannot be allowed to settle it for us).

In other words, they are trying to white-mail Jamaica into throwing people out of work, paying more again for sugar and getting rid of the Chief House-slave, because there is another man, Lightbourne, who can serve them better. Who says it is we who elect government? What we do is elect the servants of those who really run Jamaica.

THE HISTORICAL ENEMY

In this case the men who run the sugar kingdom have been the main historical enemies of the people. Yet "our representatives" still allow them to control 200,000 acres of our best land. In addition more than half of this acreage they leave idle. The cost of this to the suffering people of this country is higher than any benefit.

THE COST

Sugar earns about £16 million from sales abroad but as much as £2 million remains there as profits. The employment it gives is largely part-time and is equal to about 39,000 men fully employed. Wages are low. A brother slaving in the sun

all day cutting cane barely gets 15/- Yet with all this cheap labour, sugar has laid off one of every four labourers over the past ten years. The industry seems to contribute to Jamaican suffering more than anything else. Yet the plantation bosses who do no work get all the benefits. It is the price we pay for inefficient management which makes it necessary to mechanize and throw more black Jamaicans out of work. This exploitation is so brazen that management goes so far as to pay our small-farmers who produce half of the cane 25% less than the white estate owners pay themselves.

THE ALTERNATIVE

While the slave government joins management in these injustices against the people, Jamaicans have to buy most of their food abroad. Our land is lying there idle in the hands of these white foreigners. We could produce the food which our people need. At present the average Jamaican eats 1 1/4 lbs of beef, 3 ounces of cheese, 3 eggs and 5 1/4 ounces of butter per month. Most black Jamaicans don't even get that much. What a scandal! We have to buy beef and milk and cheese from the white imperialists who in turn own our land and keep it idle. Last year alone we imported beef and dairy products the equivalent of 76,000 beef animals and 60,000 dairy animals. Why should we have to do this?

JUDGEMENT DAY

The time is coming when the Jamaican people will have to take charge of this country and run it in the people's interest. We cannot depend on anyone but ourselves. In the Prime Minister's own constituency the real rulers have shown themselves.

ABENG



"Mr. Graham and other Gentlemen, It is time for us to help ourselves skin for skin. The iron bar is now broken in this parish. The white people send a proclamation to the Governor to make war against us, which we all must put our shoulder to the wheels and pull together. The Maroons sent the proclamation to meet them at Hayfield at once without delay—that they will put us in the way how to act. Every one of you must leave your house—take your guns; who don't have guns, take cutlasses. Down at once! Come over to Stony Gut, that we might march over to meet the Maroons at once without delay. Blow your shells! rouse your drums! house to house; take out every man; march them down to Stony Gut; any that you find, take them in the way; take them down with their arms; war is at my black skin; war is at hand from to-day till to-morrow. Every black man must turn out at once, for the oppression is too great. The white people are now cleaning up their guns for us, which we must prepare to meet them too. Cheer, men! Cheer in heart; we looking for you a part of the night or before daybreak.—We are, yours truly,

"(Signed) PAUL BOGLE, J.G. McLAREN
B. CLARKE, P. CAMERON.

"Get a bearer to send us an answer to this."



MORANT BAY

DIARY OF A REBELLION

Part 2

October 12:

18 Government officials had been killed and more than 31 wounded. Governor Eyre declared martial law in the County of Surrey excepting Kingston. The district of BATH was overtaken by the revolutionaries and they proceeded along the banks of the Plain Garden River right into Hordley. There they met a detachment of Special Constables armed with double-barrelled guns. Two of Bogle's men were killed before the detachment was beaten off. Arriving at Duckenfield Bogle's men took control of the estate house and seized all the food and valuables they could carry then proceeded to Amity Hall. Augustus Hire, an estate manager who had recently caused the arrest of Brother Lewis Miller as a trespasser, was beaten to death. As Bogle's forces dispersed, the rebellion spread as far as Long Bay, 30 miles from Morant Bay. At Golden Grove, Port Morant, Bath, Monkland and other places the white oppressors were brought to their knees and met with revolutionary justice.

Governor Eyre decided it was blood for blood! Hundreds of soldiers and sailors set out to trace down and kill the St. Thomas people.

MAROONS BETRAY

The Maroons at Hayfield under Major Sterling had promised Bogle

that they would not oppose the rebellion. But they were traitorous and became the allies of the Government. At Bath district, a court was set up and all the blacks who were captured were flogged or hanged. The Black magistrate who supervised the floggings, had wrapped piano wire around the cat-o-nine tails before it was used. If anyone laughed or groaned they were immediately hanged before the other prisoners. 89 people were tried by court martial under Captain Hole. All 89 were executed, of these 23 were women and many were flogged before execution.

October 23:

One revolutionary who was being flogged shouted Paul Bogle's name at each of the 75 lashes he received. For this he was given 25 more lashes.

George William Gordon was tried for high treason and later executed. His body was left hanging until the next day when, along with other bodies, they were thrown in a trench behind the Courthouse.

October 24:

Falmouth Post Oct. 24, (Planters' newspaper) reported that the disaffection had spread in Vere, St. Elizabeth and Westmoreland. Their news report further stated—"We are grieved, but not surprised, at the sad events that have occurred in St.

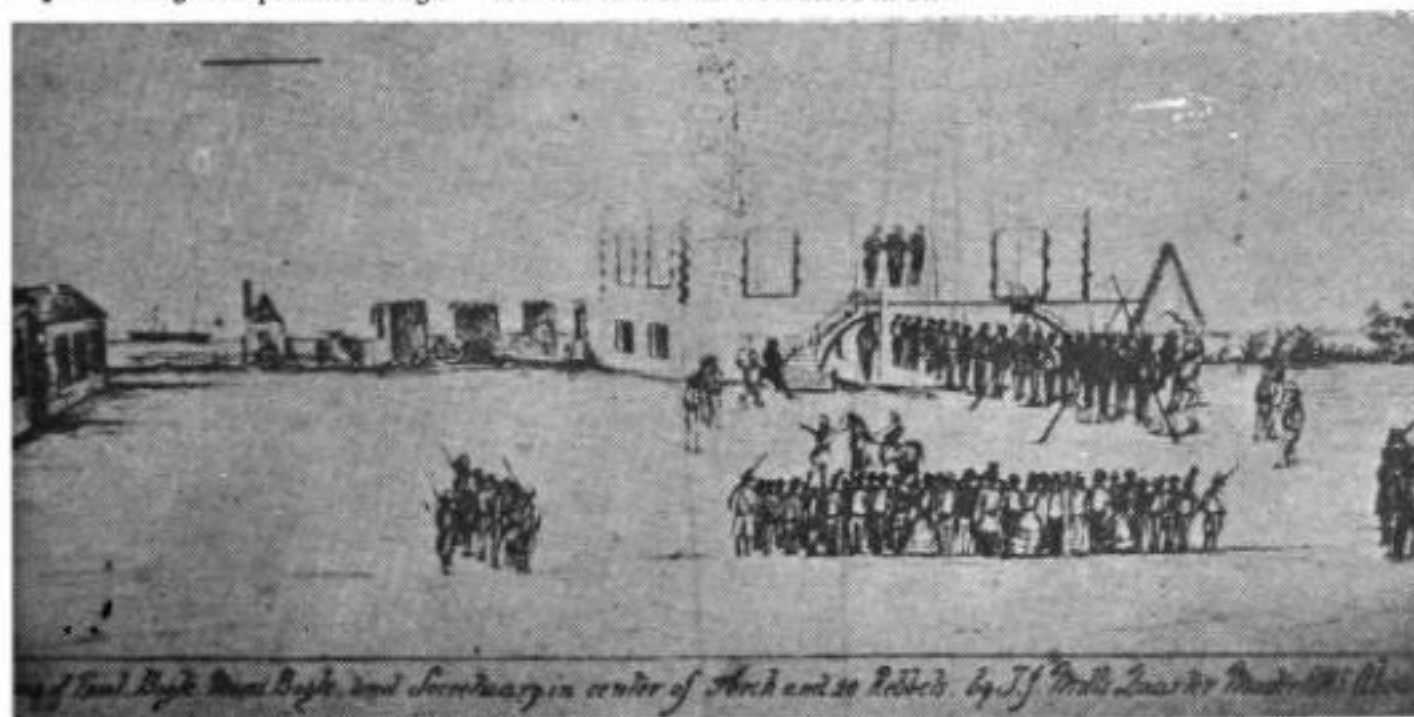
Thomas in the East, the sacrifice of lives, the burning of public buildings and the other horrid outrages committed by a demoralized and madly-infuriated Peasantry, are the results of the infamous spoutings at public meetings of the notorious George William Gordon, who was unhappily permitted to exercise, unchecked, his pernicious influence on an ignorant and easily deluded people. . . ."

The Maroons, led by Captain Briscoe, surrounded and captured Paul Bogle as he came out of a cane piece at Johns' Hall near Stony Gut.

Bogle walked calmly down with his captors to the Bay. When questioned about William Gordon, Bogle said that Gordon didn't organize the rebellion nor did he tell the people to kill the whites. Bogle at no time tried to shift his responsibility as a leader of the rebellion and he refused to give the names of other revolutionaries.

7 o'clock on the evening of the 24th October, 1865, Paul Bogle was murdered along with McLaren, Captain Grant, Moses Bogle and other leading revolutionaries, hanged in the archway of the Courthouse.

* Total Killed: 439.



Marcus Garvey

FIRST MESSAGE TO THE NEGROES OF THE WORLD
FROM ATLANTA PRISON.

February 10, 1925.

"My work is just begun, and when the history of my suffering is complete, then future generations of Negroes will have in their hands the guide by which they shall know the "sins" of the twentieth century. I, and I know you, too, believe in time, and we shall wait patiently for two hundred years, if need be, to face our enemies through our posterity.

After my enemies are satisfied, in life or death I shall come back to you to serve even as I have served before. In life I shall be the same: in death I shall be a terror to the foes of Negro liberty. If death has power, then count on me in death to be the real Marcus Garvey I would like to be. If I may come in an earthquake, or a cyclone, or plague, or pestilence, or as God would have me, then be assured that I shall never desert you and make your enemies triumph over you. Would I not go to hell a million times for you?

"If I die in Atlanta my work shall then only begin, but I shall live, in the physical or spiritual to see the day of Africa's glory. When I am dead wrap the mantle of the Red, Black and Green around me, for in the new life I shall rise with God's grace and blessing to lead the millions up the heights of triumph with the colors that you well know. Look for me in the whirlwind or the storm, look for me all around you, for, with God's grace, I shall come and bring with me countless millions of black slaves who have died in America and the West Indies and the millions in Africa to aid you in the fight for Liberty, Freedom and Life.

"The civilization of today is gone drunk and crazy with its power and by such it seeks through injustice, fraud and lies to crush the unfortunate. But if I am apparently crushed by the system of influence and misdirected power, my cause shall rise again to plague the conscience of the corrupt. For this I am satisfied, and for you, I repeat, I am glad to suffer and even die. Again, I say, cheer up, for better days are ahead. I shall write the history that will inspire the millions that are coming and leave the posterity of our enemies to reckon with the hosts for the deeds of their fathers.

With God's dearest blessings, I leave you for awhile."

THE TIME IS NOW

by BROTHER ABENG.

History reminds us that the first Africans arrived in Jamaica in about the year 1517. They were used not only as body servants and field slaves but as herdsmen and hunters who participated in the great annual hunts in which large numbers of wild cattle, pigs and sheep were slaughtered for their hides and fats.

It was as hunters therefore that the Africans gained their first knowledge of the mountains of Jamaica, a knowledge which was to have an important effect on the Island's future.

The English invaded Jamaica and they found the island poorly defended. They forced the Spaniards to surrender and evacuated most of them. In the general confusion the Africans were freed; however with a tiny Spanish force, some Africans fought a 5-year guerrilla war against the English.

The war ended with the final withdrawal of the Spaniards, but the Africans remained free to roam the hills. They became known as Maroons. The people of Jamaica in the last half of the 17th century consisted, for the most part, of a majority of English settlers and soldiers who lived on the coastal plains, and a warlike minority of Maroons, predominantly of African stock, who dwelt in the hills and mountains.

We, who were brought to Jamaica, were of different types although the majority came from the West Coast of Africa. We also spoke different languages and had different traditions and habits. There were Eboes from the Niger Delta, Akim, Ashantis and Fanti peoples who made up the great Gold Coast Coromantee faction, Madingoes from the region between the Niger and the Gambia, the South Coast of Sierra Leone, Paw Paws from Dahomey, and others from the Congo and Angola, south of the Bight of Benin.

During those years on the road of time that slavery existed in Jamaica under the British and until this day, we the black people were always restless and desirous of our freedom. We want to rule ourselves. Give us the chance and we will make Jamaica the land of happiness and joy. The time has come. The time has come, O God, the time has come. Our slave-bosses must remember that the blood of these heroes flow true in our veins: heroes like Juan de Bolas, Cudjoe, Quao, Tacky, Three-finger Jacks, Johnson, Samuel Sharpe, Marcus Garvey and others.

BUFF BAY

PLAIN TALK.

A BLACK BROTHER TELLS IT LIKE IT IS.

The Establishment in Jamaica like that of any other country is veined with the blatant opinions of a spineless, unintelligent and complacent bureaucracy. I am in agreement with the Reverend John Hoad that a country cannot exist without its Establishment, but when it is as conceited and hypocritical as ours then it is left only to be defeated by the suffering mass.

For a black woman to rise in this society and ask her black sisters to regard Black Power wherever they see it as a challenge to the stability and peace of the country, is a clear sign of antipathy on her part for the advancement of BLACK in this country.

The answer given by members of the Establishment when questioned on the meaning of Black Power is that it is a term of diversified meaning. Let me point out explicitly that there is no diversification about Black Power in Jamaica. Black Power in Jamaica means but one thing—the BLACK mass ascendancy to an economic, social and cultural level on par with any other ethnic group which make up this so-called "out of many one nation". The problems arise when different people with

differing concepts tackle this major problem in the way they think best and quickest in attaining their goal.

Black Power to the Black Powerites means total BLACK recognition. And this, even if it means sacrificing our lives, will be brought about. I am glad to see that the Reverend John Hoad has come to the realisation that our concern has reached a stage beyond mere arrest. That a patch job is useless to this decaying problem.

It is useless to build a new house on weak decaying foundation. The house may stand for awhile, but soon everything will come tumbling down causing greater damage. Black Jamaica has only moved from slavery to colonialism to neo-colonialism, which is only movement in a crooked circle, from one point of degradation to another. The yoke has not been completely removed from our necks, it has only been padded to make it more comfortable. The Black man would like to see his children grow up in a society where the Black man isn't just a mere puppet of foreign financiers, but is his own man without any feeling of inferiority. BLACK is our colour pure and true, of it we are proud and thankful too.

by Julian Jingles

WATER COMMISSION BLACK SLAVES: WAKE UP!

by BRO. EDWARDS

There are over 500 workers at the Water Commission at Cavaliers. Of all the Essential Services you will see that the Water Commission is the most out-of-date yet the most important service of them all.

Workers remain as "Casual" employees for years without getting permanent employment. Every three weeks workers are laid off. LET US DEMAND:

1. A qualifying period guaranteeing permanent employment.
2. Regrading of all salaries.
3. Water boots to protect our feet.
4. Uniforms for all plumbers and labourers.
5. Special pay for plumber helps. They do as much work as those who get 'special pay'.

6. Allowance for motor cycles.
7. Workers to be insured.
8. Sufficient fitters and labourers on jobs.
9. When overtime is available, must be given to workers without foul play.
10. After resigning job, a lump sum payment, then followed by a pension.
11. Removal of the sole authority from all foremen to recommend workers. Foremen, curry-favour with some workers for political and friendship reasons. Replacement of this authority by a qualifying period.

We must have Black Unity to get Black Power.



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Prop. S.O. GUNTLEY

"AUNT" ESME IS A MENTAL BARRIER

A call to Home Economics Course instructresses to dissuade rural folk from Black Power doctrine has been made by the Parliamentary Secretary in the Ministry of Labour and National Insurance, Mrs. Esme Grant.

As guest speaker at the first Home Economics Instructresses' course, sponsored at St. Andrew Technical High School by the Sugar Industry Labour Welfare Board, Mrs. Grant this morning (April 8) said that Black Power was still in Jamaica, trying to undermine the society and authority.

"I am asking you," she said to the instructress, "that wherever you find it, to regard it as a challenge to the stability and peace of the country."

Mrs. Grant said she was making a personal appeal to the students to direct their attention toward creation of a mental barrier against the Black Power doctrine, wherever they came up against it in rural parts of the island.

514/69 J.I.S. News Release

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MUHAMMAD SPEAKS

by MINISTER CECIL X

MUHAMMAD MOSQUE OF ISLAM

Dedicated to Freedom, Justice, and Equality, to the mentally deaf, dumb, and blind, so-called Negroes lost in the wilderness of Jamaica.

Please read carefully and be resurrected from death to life by the Lamb of God. The most Hon. and humble Elijah Muhammad whom God himself promised to us in Malici 4-5-6 Chapter in the last days to separate sheep from goats.

AS SALAAM ALAIKUM

Messenger Muhammad has taught me that Yacob, a black scientist, took 59,999 black people to the Isles of Pelan, referred to in the Bible as Patmus, and grafted from the original black man a blue eye, pale faced, weak boned, bleached out white man. This processing, Mr. Muhammad taught me, took 600 years to be completed though Yacob, father of this white race of the devils, only lived 150 years; he left instructions of how this processing was to be completed. Yacob followers carried out his orders exactly as he ordered them to do and at the end of 600 years they successfully created a race of devils. Opposition to Allah up to this date, opposing Freedom Justice and Equality, and therefore making love, peace and happiness, which is Islam, rejected in the wicked world. Messenger Muhammad has made it quite clear that the reason the white man teaches us that we cannot see god is because the white man has never known his god, since his god had died 450 years before his process of grafting was completed. Messenger Muhammad teaches me that Adam was not the first man but he was the first mankind or white man (a kind of man) grafted from the original man, the Black Man. The Christian scholars, Historians and Scientists teach that the world was created six thousand years ago. This is not so, as sixty-six trillion years ago Black men experimenting on high explosives, blasted off a piece of the earth into the Universe. This said piece of earth we now call the Moon or the Madonna, which balances the water and keeps the sea from overflowing its bank.

It is not surprising to the limit of the knowledge of the white race. They were not here in the beginning, so how can they ever teach the beginning?

Mr. Muhammad teaches me that the Prophet Jesus died 2,000 years ago, the religion Christianity is only 552 years old. This shows us the lies told on the Prophet Jesus since Christianity came about 1,448 years after the Prophet died. How then could Jesus have been teaching Christianity when while he was alive, Christianity had not come into the thought of man. Jesus never taught Christianity but instead taught Freedom, Justice and Equality, like all the other Prophets before him. The Christian world teaches of a heaven filled with milk and honey and all the material things of life that we cannot enjoy now, but rather after we die. This is contrary to the teachings of Almighty God Allah.

And when we question these teachings and practices they are quick to say we are interfering in God's business or that we are blaspheming.

The long-awaited Messiah or the Mahdi came in the person of master Fared Muhammad Allah in person, to whom praises are due forever, and rose up his last chosen Apostle July 4th 1930 and equipped him with supreme wisdom, this last Apostle Elijah Muhammad with power to resurrect a dead nation of people removing the scales from our eyes and allowing us to see the light.

SUFFERER'S DIARY

BUFF BAY

At the present moment there is a stream of water known as Long Spring which runs through half of the district of White River. Whenever the time is dry it is quite O.K. but as soon as there is heavy rain that water spreads on several parochial roads and on to the main road from Buff Bay that goes through Newcastle. This water stream endangers the lives of many citizens of this district and for years now Parish Council say they are going to fix it better and up till now they have not tried to do so. Are they going to wait until a few houses are being washed away with its families before they start doing something. It is only election time them come and make a lot of promises to the people and when they are to help the people they victimize them. Not even work they don't give the people unless is holiday or when election time. Can't the people see for themselves that we are ruled by a team of men in our Government who are full of exploitation and they don't care for the poorer class of people in this island, such as I and many other black brothers and sisters who have been exploited by parties such as the J.L.P.

I now call upon all my black brothers and sisters who live not only in my community but all over Jamaica who know that we all have our rights as black to live equally on this earth, come let us fight to get rid of capitalism out of this country and we will all have a better Jamaica.

WHITE RIVER

ABENG

Vol. 1 No. 12 April 19, 1969

EDITORIAL COMMITTEE

rupert lewis
trevor munroe
robert hill
george beckford

ABENG IS GROUNDING

The way in which ABENG is reaching the people and the people the ABENG, is daily causing the Establishment greater fright. Police stick up and beat up vendors; lies are spread that the paper is illegal; schools are directed to ban the sale of the black man's paper on their premises; Shearer and the other powerless politicians keep running from the country's problems and talk instead about subversives whom they refuse to expose publicly before the people. Brute force repression is increasing and must increase; the people will get more and more blows but ABENG daily sinks deeper and deeper roots among the sufferers.

How do we do this? Every week a force of volunteers moves the paper through the cities and into the countryside. There are any number of buses or public transport which could take the paper and drop it off all around for us. But ABENG does not work this way, and for a very good reason. The selling of the ABENG is much more basic than selling enough copies to keep the paper going, though it is certainly that.

Firstly, what goes in the ABENG is what the people want to hear, not what a few men in Kingston have to tell them. Secondly, more often

than not, the paper says not only what the people want to hear, but also what the people themselves write. Look at any issue and you will see and hear the authentic voice of the Jamaican community speaking about its anger, its suffering and its hopes.

So that when the ABENG work force covers hundreds of miles and dozens of towns throughout Jamaica every Friday, the isolation of the people begins to wither away and all ground together as one. At each point, a shop, a yard or a street, you will hear, how did the paper sell last week? What was wrong with it? Have you any news to report? Any story written? What part are you playing locally in defence of the oppressed? Have you formed your ABENG committee yet?

The answers to these questions are life-blood to the ABENG and poison to the regime of oppression. Each week the people and the paper move to a higher level of unity. Attack the people and the ABENG responds, attack the ABENG, well, we will see. For if Jamaicans grounding with one another across social barriers in the interest of black emancipation is subversive, then soon the subversives will be the majority.

BIG INCREASE IN THE NATIONAL LOTTERY PRIZES



BLOW THE HORN TELL THE PEOPLE

(Letters must be signed. Names withheld on request. Ed.)

PRISON ADMINISTRATION

It is being taught that Prisons are institutions for rehabilitating purposes, but the 10% of us in the service who recognize the word "rehabilitate" do not have the power to put it into reality.

Let us examine the following practices carefully:

A baby was born in a society which ignores him from birth. At the age of 16-17 he commits a crime for which he cannot give authentic reasons. He is then sent to prison for ten years at hard labour. Immediately on arrival he is classed for the Quarry where he arrival he is classed for the Quarry where he worked all those years quarrying or breaking stones.

Another comes to prison and is sent to the farm where he labours daily. Their instructors, including myself, have little or no authority on quarrying or farming.

On returning to society these men face the same problem, because during these ten years they have acquired no skill whatsoever whereupon they have no other choice but to return to crime.

What is the Government doing? All they are doing is strengthening the J.C.F. and the J.D.F., but strengthening an army does not weaken the enemies, and this can be clearly seen in the American/Vietnamese war.

One of the suggestions I can make to Government to alleviate the now existing problems is to make prison life less barbarous because flogging does not curb an individual.

By so doing organize trade shops, and in farming institute modern agricultural machines. The general living conditions are also deplorable, but the size of your paper does not allow me to go into detail with this.

Prison was, is, and always will be, so I cannot endorse an argument concerning the complete destruction of prison. If the Government should spend some of the money by way of this avenue, they would not regret it.

I look forward to your publishing this article and hope that your paper will continue to serve its constructive purpose of enlightening the public.

WARDER,
DISTRICT PRISON
SPANISH TOWN

CRIME AND VIOLENCE

Plenty has been said about the crime wave and violence in this country, Jamaica. Yet, I've seen no cure, instead, more crime and violence, daily. As a citizen of Jamaica, yet an Ethiopian, I would like to help in solving this problem.

I suggest that the Government and capitalists of this country see to it that:

- a) the hungry be fed.
- b) the sick nourished
- c) the aged protected
- d) the infant cared for
- e) the shelterless sheltered.

I am quite sure if that is done we will have peace and love in this country.

Salah. RAS SHADRACH

SUFFERERS' STRUGGLE

I am inviting the Hon. Hugh Shearer, Prime Minister of Jamaica, to be, if he is not yet, a general contributor to Abeng. Also I want him to look at the colour of his skin, and remember the Holy Book said the Eutopian cannot change the colour of his skin nor the leopard change his spot, and by this he will remember the days when he used to seek his bread among the Black men, cane-cutters in Westmoreland as a B.I.T.U. delegate, it's the same black brethren are in distress and want help, but because unexpectedly he becomes a Prime Minister he takes unto himself society and tends to believe black man have no right to be poor, and because they are poor and classed themselves in their own groups, eg. Rastafarian, he in turn call them hoodlums.

Mr. Hon. Prime Minister try to remember this great name Marcus Garvey and all that he have predicted of the Black man in Jamaica, and be careful of your brutality action against the sufferers in the form of victimisation, because destiny is reaction against action so you will be preparing your destiny.

May God bless all the Editors and keep the voice of the sufferers high for the Voice of the People is the Voice of God.

PETERSFIELD P.O.
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African Battleline

by OMO OGUN

GHANA THE STRUGGLE FOR POWER



The news has come through from Ghana that General Joseph Ankrah has been removed from his position as Head of State by the National Liberation Council which rules the country, and been replaced by Brigadier A.A. Afrifa. Ankrah is said to have taken money from various business interests in return for favours. This move against Ankrah is very important, because he was strongly tipped to become the new President of Ghana when the country returns to civil rule later this year.

SEIZURE OF POWER

The army and police seized power in Ghana on 24th February, 1966, while President Nkrumah was out of the country. Their claim was that Nkrumah was ruining the country, and that the army was the cure for its ills. There is no doubt that Nkrumah had made bad mistakes. He had allowed the Convention People's Party to wither away, although it had been the main instrument by which he came to power and which had made the people of Ghana politically conscious. In March 1957 when Ghana became independent, Nkrumah and the C.P.P. were very popular, but that popularity gradually disappeared. Nkrumah also allowed some very shady characters to make money out of government enterprises. Lastly, he was not serious enough about the socialist policies which he said he was following.

Nevertheless, Nkrumah did do some things to weaken the control of foreign businessmen over Ghana. He was sincere in his desire to see Africa united, which is essential if the white man's control is ever to

be brought to an end. He also bitterly opposed the rule of Ian Smith in Rhodesia (Zimbabwe). Indeed, one of the main reasons why the army leaders overthrew him was because they feared he might use them as part of an African expeditionary force against Smith.

FOREIGNERS IN CONTROL

What have the army leaders done since they have been in power? After three years in power they are anxious to get out again and leave the civilians in charge. All they have really done is to increase foreign control over the country. The latest news is that Lonhro, a company with very big investments in Central Africa, is going to open breweries and prospect for diamonds in Ghana. A typical white man's deal—beer for diamonds! It is significant that the U.S.A., Britain and other Western countries have been very friendly to Ankrah's military regime and given it help which they would not give to Nkrumah.

POWER STRUGGLE

Now the other army and police officers have got rid of Ankrah and replaced him with Afrifa, who was trained in Britain and, according to his own account in a book he published, completely brain-washed there. What is happening is that there is now a power-struggle for control after the army moves out. All the old politicians who opposed Nkrumah are now hoping for power.

The situation in Ghana, then, is that the military have not been able to solve any basic problems and have made some worse. The civilians who are likely to succeed them are good friends of white big business. Ghana's troubles are certainly not over